

JOURNAL of the SOCIETY

VOLUME
VII

MAY-JUNE
1923

YEARLY SUBSCRIPTION, \$2.00

PUBLISHED BI-MONTHLY BY THE SOUTHERN SOCIETY FOR SCIENTIFIC RESEARCH
AND UNIVERSITY OF SOUTHERN CALIFORNIA

Editorial Notes

World Notes

Modifiability of Human Nature and
Institutions: CHARLES E. BARNETT

The World Court of Justice

J. EUGENE HARLEN

Present Problems for Educational Sociologists

DAVID SNEDDEN

Socialized Leisure

CLARENCE E. BAINBRIDGE

Mexican Population of Pasadena, California

CHRISTINE LORSTOT

A Study of Fifty Delinquent Boys

RUTH E. COMER

Book Notes

Outlines of Sociology: KILPATRICK

Man and Culture: WINTER

History of Utopian Thought: HENNING

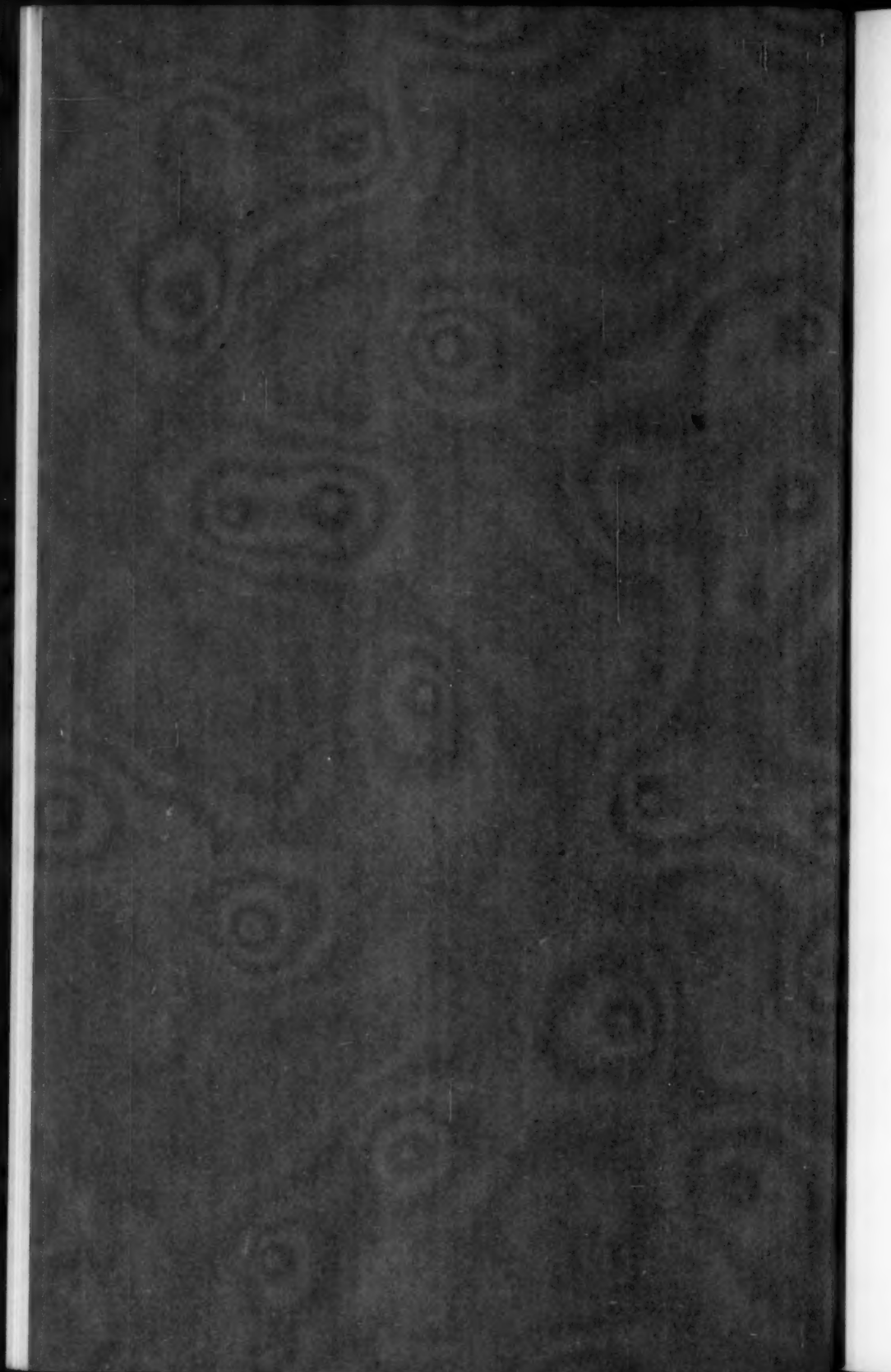
Hardy Hands and Hammered Elbows

Labor Turnover in Industry: BARNETT

Immigrant Activity in Courts: GILBERT

Periodical Notes

Round Table Notes



Journal of Applied Sociology

Volume VII

May-June, 1923

Number 5

Entered as second class matter March 29, 1922 at the post office at Los Angeles, Cal., under the Act of August 24, 1912. Acceptance for mailing at special rate of Postage provided for in sec. 1103, Act of October 3, 1917, authorized April 11, 1922.

EMORY S. BOGARDUS, *Editor*

WILLIAM C. SMITH, *Managing Editor*

Associate Editors

CLARENCE E. RAINWATER

MELVIN J. VINCENT

MARY B. KELLOGG

} *University of Southern California*

Co-operating Editors

FRANK W. BLACKMAR	. . . . .	<i>University of Kansas</i>
ERNEST W. BURGESS	. . . . .	<i>University of Chicago</i>
CLARENCE M. CASE	. . . . .	<i>University of Iowa</i>
F. STUART CHAPIN	. . . . .	<i>University of Minnesota</i>
CHARLES H. COOLEY	. . . . .	<i>University of Michigan</i>
JAMES Q. DEALEY	. . . . .	<i>Brown University</i>
LUCILE EAVES	. . . . .	<i>Simmons College</i>
CHARLES A. ELLWOOD	. . . . .	<i>University of Missouri</i>
FRANKLIN H. GIDDINGS	. . . . .	<i>Columbia University</i>
EDWARD C. HAYES	. . . . .	<i>University of Illinois</i>
GEORGE ELLIOTT HOWARD	. . . . .	<i>University of Nebraska</i>
JAMES P. LICHTENBERGER	. . . . .	<i>University of Pennsylvania</i>
IVA L. PETERS	. . . . .	<i>Goucher College</i>
EDWARD A. ROSS	. . . . .	<i>University of Wisconsin</i>
JESSE F. STEINER	. . . . .	<i>University of North Carolina</i>

EDITORIAL NOTES

THE PREVAILING disregard for law is a serious symptom in our democracy. It crops out among the wealthy, being justified by them on the grounds that they are entitled to "special privileges;" it is found among the poorer classes, being justified by them for the reason that the rich are breaking the law and are "getting by," and because "law and order" are found at times on the side of injustice. In a democracy we transgress the law because we the people make the law, and feel bigger than the thing we have made. There is needed a renaissance of respect for law, but this cannot be effected unless law is continually joined with current human welfare rather than with precedents; and with justice, especially to the weak and the so-called defeated classes.

MINIMUM WAGE legislation has received a temporary setback by the adverse decision of the Supreme Court. The needs of working girls who are helpless as individual bargainers in industry will continue to appeal with increasing force to the people. Since working girls are not very successful in organizing and since they are at a great disadvantage as individual bargainers the law must come to their support. The National Consumers' League (44 East 23rd Street, New York City) is "defending the girls and the law," and a membership (five dollars) in the League will help both "the girls and the law."

THE DEFINITE organization of the California Academy of Social Sciences was effected at the meeting held April 20-21, at Stanford University. The purpose is "to provide for a forum for the free discussion of problems arising within the field of the social sciences, and to promote such activities as will serve this purpose." It is hoped that the Academy will interest not only teachers of the social sciences—history, economics, sociology, political science, psychology, and philosophy—but also public spirited citizens in private life. Definite plans for research on social problems are being developed. Published proceedings will be undertaken later. The next meeting of the Academy is scheduled for Los Angeles, with the University of Southern California, and the University of California, Southern Branch, acting as hosts. Exact dates are not yet announced, but the meeting will be held during the fall semester.

PSYCHIATRIC social workers throughout the country have organized as a Section of the American Association of Hospital Social Workers. The requirements for active membership are based upon definite training and experience. The objects of the Section are (1) to promote association among psychiatric social workers and (2) to maintain standards in psychiatric social work. The term "psychiatric social worker" was first used about 1918 to indicate a person working in association with a psychiatrist in the study and care of persons who present psychiatric problems, such as mental disease, delinquency, anti-social behavior, or bad habits. Gradually there arose a need for a specially trained social worker, with a dominant interest in mental processes and mental hygiene to work with the psychiatrist and several institutions are now offering courses for social workers in the particular field. The secretary of the new organization is Mrs. H. C. Solomon, 74 Fenwood Road, Boston, Mass.

WORLD NOTES

"INTERNATIONALISM is the getting together of the nations to do things together that they cannot do alone," said Dr. Francis J. McConnell in an address on "International Relationships" last month at the University of Southern California.

IN FULFILLING her obligations to the rest of the world the United States can hardly do less than become a member of the Court of International Justice. If need be let there be reservations at first; but let the United States begin to function in a large way in helping a sick world to return to health and then to go forward to higher levels of international endeavor.

AN EVENT of outstanding international significance is the visit of Lord Robert Cecil to the United States in order to present the cause of wholesome participation in world affairs by the United States. Lord Cecil's addresses represent an important factor in shifting American public opinion toward world participation. The distinguished visitor, a member of the Assembly of the League of Nations, has disarmed unfavorable criticism by his sincerity and non-dogmatic attitudes. He has pointed out how much the United States is needed in straightening out world affairs, and has asked that if the United States is not willing to enter into the League, that she do something in a big, international way to save civilization.

FRANCE is in a real dilemma. Her fear of a rejuvenated and populous Germany is well founded. On the other hand if she holds Germany in economic subjection reparations will not be forthcoming. To release Germany to the point of economic development where she can pay heavy indemnities is to allow her that degree of strength that makes her dangerous to France. Mutual hatred prevents Germany and France from solving the situation amicably. The solution seemingly is to be found outside either Germany or France, perhaps through a series of international conferences held in the United States and through an Association of Nations based on principles of world welfare, guaranteeing to France protection from wilful invasion and to Germany a justice that is due a defeated but erstwhile ruthless aggressor in world affairs.

THE CULTURED people of many countries, even in cities such as Constantinople, take just pride in speaking two or more languages, while the accomplishment in the United States is generally ignored. Consequently, we are in an unfavorable position with reference to making direct contacts with the current thought life of other peoples. The American, however, though he read only the English language, may subscribe to and read regularly one of the journals devoted to world matters. There is an American weekly, *The Living Age*, for example, which publishes only materials selected from publications in other countries (translated into English) and thus succeeds in a measure in living up to its slogan of bringing "the world to America."

THE NEED for a world language is growing rapidly. A made-to-order claimant, such as Esperanto, makes no headway, for it lacks a literature content and background. Being void of personal experience elements it remains objective and formal, a structure failing to enliven the imagination. The English and French languages are both extending their scope, with the former spreading more rapidly than the latter, and possessing possibilities of becoming some day the world language. Long before that day arrives may a series of conferences be convened by the ablest language connoisseurs for the purpose of eliminating the inconsistencies in, and of simplifying the unnecessary complexities of, the spelling and grammar of the English language; and then may steps be taken for getting these changes accepted by English-speaking peoples.

IN THE ATTEMPTS to secure international action it is well to remember one of President Wilson's finest injunctions, namely, "to organize the friendship of the world." A good place for the United States to begin on this task would be to organize whatever friendship exists between our country and Great Britain, and further, to promote a new and greater friendship. We belonged to her longer than we have been independent. We are her child in language, morals, religion, government, and other social institutions. However different we may be from her and however similar we may be to other nations, there is nevertheless a greater variety of and more fundamental similarities between the English and ourselves than between any other people and ourselves—hence a better basis for organizing a mutual friendship that should not be used of course for Anglo-American domination, but for Anglo-American service.

THE MODIFIABILITY OF HUMAN NATURE AND HUMAN INSTITUTIONS*

CHARLES A. ELLWOOD

Professor of Sociology, University of Missouri

MODERN sociological research has shown almost beyond the shadow of doubt the plasticity or modifiability of human nature in social life. Much of the incubus of doubt which has rested upon idealistic social programmes in the past has been due to the supposition that human nature was unmodifiable. But the studies of anthropologists and sociologists of all the peoples of the world show human nature to be one of the most modifiable things we know, and we are almost justified in drawing the conclusion that it may be indefinitely modified by social institutions and the social environment. Thus we find all forms of family life and sex relations among human beings from the lowest and most degraded bestial type to the highest and most idealistic which ethical religion has advocated. Apparently in every case these forms are due to the social traditions and customs of the groups in which they are found. The "mores," or social standards of the group, as Professor William Graham Sumner long ago showed,¹ are all-powerful in molding human behavior and social institutions. We can no longer regard human nature, therefore, as a sort of a dead weight upon human aspirations which prevents man from realizing his ideals. To be sure, there are right ways and wrong ways—foolish ways and wise

*This is a brief extract from a book soon to be published by the Macmillan Company for Professor Ellwood, under the title "Christianity and Social Science: A Challenge to the Church." The book is based upon lectures delivered by Professor Ellwood before the Yale Divinity School, Nov. 20-24, 1922.—Editor.

¹In his book *Folkways*.

ways—of attempting to control or modify human nature and human behavior. Men have often failed in the past in their attempts at the modification of human nature, not because it cannot be modified, but because ignorantly they have gone about it in the wrong way.

What we have just said about the modifiability of human nature in family and sex relations applies equally, of course, to political and industrial relations. All forms of government have been found to exist among the various peoples of the world from the most oppressive and degrading despotisms to the most ennobling democracy. In every case the prevalence of these forms seems to depend chiefly upon the prevalence of certain traditions and customs, though other factors, such as the use of physical force, of course enter in. But we may safely draw the conclusion that the "mores" are all-powerful in the political as well as in the other aspects of our social life.

Again, all forms of industrial life and organization are found in human groups, from the most absolute slavery to the utmost free contract and cooperation. While conditions in the physical environment and the use of physical force by one group over another have played a part in establishing these various forms of industry, yet on the whole the main part has been played again by the traditions and customs of the peoples. Slavery when once established becomes supported by tradition and custom, and often tradition and custom maintain it long after other facts become relatively unfavorable. It is certain, at any rate, that the "mores" play the decisive part in the maintenance of slavery and, for that matter, of any other form of industry. It is also certain that human nature finds it possible to accept because of influences in the physical environment and the influence of social tradition almost any form of industry and to maintain it for centuries. So far as we can see, much in our present industrial life must rest simply upon

our social traditions and customs and upon conditions in our environment. If we can modify those traditions and customs and environmental conditions, there is no reason to believe that human nature would present any insuperable difficulty to attaining a much higher ethical stage in our industrial life than we have yet attained.

Another illustration may be afforded by military and warlike activities. It has been supposed by many that man is naturally and ineradicably a fighting animal and that wars between human groups are simply the outcome of this deplorable trait of human nature. Careful investigation, however, seems to show that the military activities of peoples, and especially what we call militarism, are almost wholly due to their "mores." It is the establishment of the habit of fighting which grows in time into a social custom and then becomes supported by a social tradition which makes war so prevalent among some peoples. Militaristic mores, in other words, and not human nature, not geographical conditions, not even lack of food, are immediately responsible for the wars which have drenched this world with blood. In a later article we shall try to show exactly how this internecine strife between human groups arose. It is sufficient at this point to emphasize that too much blame has been placed upon human nature and not enough upon the erroneous ideas and beliefs and customs of peoples. We have every reason to believe that a condition of peace among the nations is in no wise incompatible with human nature and that if we take wise enough measures to lessen the occasions of strife among groups of men we shall find that human nature is not averse to lasting peace.

Indeed, we may sum up the whole matter by saying that the tentative conclusion of anthropologists, sociologists, and social psychologists is that the mind of man, that is, the complex of thoughts, feelings, desires, and impulses

which we find in human beings, is very largely a product of social and cultural conditions. Yet it is just this complex of thought and feeling which is ordinarily termed "human nature." There is, to be sure, an original nature of man which comes to us through heredity. But it is just the modification of this original nature by the influences of the physical and social environment which gives us the nature or the character of the adult individual. Hence the mind of the adult individual, even its very method of working, is largely an acquirement from the social environment. "*The mind*," says Professor Robinson,² "*is a matter of accumulation and it has been in the making ever since man took his first step in civilization.*"

To be sure, the sanest, the most careful anthropologists and sociologists, do not go so far as to regard the human individual as a mere blank piece of paper, so to speak, upon which the impress of his culture or civilization may be made. We must admit the fact of an original human nature. How great a part this original human nature plays in human society, however, through original impulses that assert themselves in a practically unmodified form has not yet been determined. But it is certain that the researches of anthropology and sociology do not sustain the contentions of those schools of social thinkers, such as the Freudians, who throw so much stress upon instincts that they make the original impulses practically to determine the form of social institutions and the behavior of civilized men. On the contrary, all sociological researches point in the opposite direction. They show clearly enough that the difference between savage and civilized man is one of habits, ideas, standards, and values. Even with respect to the great variations in human conduct in civilized society, social research leads to the conclusion that *the criminal and the saint may be made out of the same original human ma-*

²*The Mind in the Making*, p. 206.

terial—that, e. g., whether a normal child shall grow up into a criminal or into an ideal social personality depends quite entirely upon the influences which surround him in his social environment, and especially in his personal education.

In a word, sociology finds that current popular opinion errs in abstracting the person from his social environment and assuming as innate that which is social in origin and nature. This is perhaps due to the tendency to identify the familiar with the natural. Beyond question, *science shows that human personality is created in a social situation and that it is always largely a social product.*

It follows that the social behavior of men and the institutions of human society are plastic and modifiable. They are the result, not of innate traits plus the influences of physical environment, but rather of mental patterns in the minds of the individuals of a group. These mental patterns, while greatly affected by innate tendencies and by conditions in the physical environment, in almost every case have been transmitted to the existing members of a group by previous generations. In other words, the mental patterns which stand immediately back of our social behavior and our institutional life come to us from tradition and from custom. As we trace back their origin in human history we find that while the physical environment and the innate dispositions of man have often played a part in their formation, yet it is also true that many other factors such as the amount of ignorance or knowledge which a group possesses, its good or bad fortune in the distant past, and the like, have also played a part. In other words, sociology finds that human institutions are derived from customs, and customs have supporting them certain beliefs and opinions which may be right or may be wrong.

The public opinion or popular belief which lies back of an institution is of course the result, not of organic evo-

lution or of any innate biological traits, but of a learning process which has gone on in the group by the method of trial and error. Human institutions, sociology shows, are in every case *learned* adjustments. As such, they can be modified in individuals, provided we can control the learning process. The custom or tradition out of which an institution is formed is easily enough changed, provided we can show all individuals concerned that it is an error, and provided also we can change those material conditions in the environment which have come to support the institution and perhaps make it advantageous for individuals or a class of individuals to maintain it. This may be difficult in practice to do, but careful study shows clearly that the social and institutional life of man is indefinitely modifiable, in the way of more reasonable adjustments to the requirements of social existence.

We may perhaps sum up the conclusions of modern sociology on this point by saying that the substance of culture, or civilization, is social tradition; that this social tradition is indefinitely modifiable through further learning on the part of men of happier and better ways of living together; and that, if it were possible to control the learning of all individuals in the way both of ideas and of emotional attitudes as they come on to the stage of life, it would be possible to modify the whole complex of our social life, or our civilization, within the comparatively short space of one or two generations.

This is not saying, however, that human groups could devise any sort of institutions which they choose and establish them in practice. Modern social science is very far from endorsing the contract theory of society, either as a theory of the origin of human institutions or as a theory of social reconstruction. On the contrary, social science shows that while there are many wrong ways of constructing institutions there are only a few right ways; and that

thus the matter of building institutions aright becomes, so to speak, as much an engineering problem as the building of roads or bridges. But what social science does show is the modifiability, the plasticity of existing institutions, and the possibility of reconstructing them in accordance with rational ideas and human advantage, theoretically even within a comparatively short space of time, if we understood practically how to control all conditions.

Thus *the scientific study of institutions reenforces ethical religion, in that it inspires man with faith in the possibility of remaking both human nature and human social life.* The old idea that man can no more improve his social and cultural life by "taking thought" than he can lift himself by tugging at his bootstraps is a superstition in the light of modern science; for the scientific study of human society shows that *institutions are everywhere due to the creativeness of man.* It is not simply some tools and modern machines that are products of man's creativeness or inventiveness; but institutions, whether domestic, economic, political, religious, or educational. In fact the whole culture of man, anthropology and sociology now generally recognize, is in one sense a work of art. It may be very hard to change the mental patterns which lie back of the production of a certain type of tools, or of a certain type of institutions; yet this has been done over and over again in the past, and the scientific imagination is confident that new and superior ways will be discovered of doing this in the future. While the social and cultural evolution of man proceeds in part in an unconscious way, yet in part it also proceeds through conscious inventiveness or creation; and this conscious creativeness we find upon examination plays a larger and larger part in the making of institutions, and so in the making of the whole complex of man's social life, as we come down in human history. The unconscious element which enters into the making of human institutions

and human relations thus seems destined to become smaller and smaller as man develops, through the aid of science, a more complete consciousness of himself and his world.

Moreover, human creativeness is not shown merely by the making of tools and institutions. As Professor Hocking has pointed out,³ man is really engaged in the task of remaking himself, his own human nature, and it is in this task especially that man shows his creative power. Man accomplishes this task through education in the broadest sense of that word; that is, he uses the knowledge, standards, and values which he has discovered, to control and modify his own conduct. While the knowledge, standards, and values which man has discovered can be used advantageously only if used to bring conduct into harmony with the objective conditions of human existence, yet this should not obscure the fact that man is taking a conscious part in his own evolution. Consciously he is setting up mental patterns, or, as we say, "ideals," by which he controls conduct. Man is thus consciously engaged in building his human world and in modifying his own nature. He may of course make mistakes in his efforts at conscious self control and social control; and if such mistakes concern the whole fabric of civilization and the fundamental standards or patterns by which men control their conduct, the results may be disastrous.

Thus modern social science would reinstate and re-emphasize the idea of human responsibility for the affairs of our human world; only it would find that that responsibility is not merely an individual affair but also a collective matter. Communities and nations are responsible for the general conduct of their affairs not less than individuals. This perception of a collective or social responsibility does not, we may remark in passing, decrease individual responsibility. On the contrary, it should increase enormously

³See *Human Nature and Its Remaking*, Chaps. I-III.

the sense of responsibility in all who have any understanding of modern social science; for it becomes evident at once that we all have a double responsibility, a responsibility for the conduct of the affairs of our individual lives, and at the same time a responsibility as members of groups for the conduct of those groups, whether in relation to their internal affairs or in relation to other groups. *Social science thus means not only an awakening, but a deepening of the social conscience—not only an understanding of social obligations, but an increasing of the sense of social obligation.*



WE TEND to live our way into our thinking infinitely more than we tend to think our way into our living. Williams, *Horny Hands and Hampered Elbows*, p. ix.

IT IS IMPOSSIBLE to sustain democracy in our political life without accepting democracy as a conscious program for all other phases of our social life also. Ellwood, *Reconstruction of Religion*, p. 258.

A RELIGIONLESS social world would be a social world of uncertainties, destitute of enthusiasm, and of vision, reduced to the dead level of individual expediency. Ellwood, *Reconstruction of Religion*, p. 60.

IT IS IDLE to talk of the kingdom of God, of an ideal social order in which the divine will is realized, as long as an essentially pagan economic system prevails. Ellwood, *Reconstruction of Religion*, p. 211.

MEN CREATE values only by coming into relationships with other men, and they create them directly in proportion as they work together successfully at the tasks of life. Ellwood, *Reconstruction of Religion*, p. 163.

THE WORLD COURT OF JUSTICE

J. EUGENE HARLEY¹

Department of Political Science, University of Southern California

THE MESSAGE of the President of the United States to the Senate in which he advocates the entrance of the Republic into the Permanent Court of International Justice now organized and functioning, centers the attention of the peoples of the world, particularly of the United States, on the nature of this new court and its possible influence on international society and world civilization. It shall be the purpose of this paper to describe how the court came into being, to analyze its structure and powers, and to suggest possible effects on the development of future organized society.

THE COURT AND APPLIED SOCIOLOGY

Raymond Robins found that bad milk in one of the wards of Chicago was an evil which was intolerable in a civilized city; he addressed himself to the task of eliminating this evil together with others equally as bad. But the war of 1914-1918 broke; it brought in its train conditions in organized society that dwarfed into comparative insignificance the evils which creep into cities and nations in times of peace and normalcy. Social workers, among them Mr. Robins, saw that they were trying to stop the evil waters by dipping out the sink rather than by turning off the faucet. Mr. Robins and others believing as he does have turned their attention to the outlawry and illegalization of war. But in order to accomplish this end a substitute for war in the settlement of international disputes

¹Formerly Carnegie Fellow in International Law, Harvard University.

has to be found: this substitute in part is the World Court. The human mind has yet to conceive a better substitute.

HISTORICAL BACKGROUND OF THE COURT

A world court is nothing new in world politics. A careful survey of political thought for centuries back will bear out the statement that nearly every recorded plan for maintaining peace in the world had, as a central plank, provision for some kind of a court of justice or arbitration.

The Achaean League of the Ancient Greeks knew the process of arbitration of disputes. James Madison made the following reference to the league in number XVIII of the Federalist:

"One important fact seems to be witnessed by all the historians who take notice of Achaean affairs. It is, that as well after the renovation of the league by Aratus, as before its dissolution by the arts of Macedon, there was infinitely more of moderation and justice in the administration of its government, than were to be found in any of the cities exercising *singly* all the prerogatives of sovereignty. . ."

The Grand Design (Grand Dessein) of Henry IV of France published about 1603 contained provision for an arbitral council; it was a very elaborate plan for maintaining the peace of Europe. Concerning Henry's plan, Benjamin Franklin wrote to a friend in Europe, Oct. 22, 1787:

"I send you enclos'd the propos'd new Federal Constitution for these States. I was engaged 4 months of last Summer in the Convention that formed it. It is now sent by Congress to the several States for their confirmation. If it succeeds, I do not see why you may not in Europe carry the Project of good Henry the 4th into execution, by forming a Federal Union and One Grand Republic of all its different States and Kingdoms, by means of a like Convention, for we had many interests to reconcile."

Hugo Grotius, the Father of International Law, wrote in 1625 in favor of arbitration and rational settlement of international differences:

"Another way is compromise, or arbitration between the parties who have no judge. . . . But especially are Christian Kings and States bound to try this way of avoiding war. For if, in order to avoid being subject to the judgment of persons who were not of true religion, certain arbiters were appointed both by Jews and Christians, and the practice is commanded by Paul; how much more is this to be done, in order to avoid a much greater inconvenience, namely war."

William Penn in his well-known *Essay towards the Present and Future Peace of Europe*, 1693, advocated a "General Dyet" to which all disputes not settled by diplomacy were to be referred, the Dyet then sitting as a "Sovereign Court."

Mention has been made of only a few of the thinkers who have proposed some form of a court. The traditional policy of the United States has been turned towards arbitration. This is shown by the treaties of Ghent, Washington, The Hague (1899 and 1907), the Jay Treaty, the Bryan Treaties, the Pan-American Agreements, and the Four-Power Agreement regarding the Pacific. Individuals favoring arbitration and judicial settlement might be numbered almost indefinitely. Suffice it here to record the names of Charles Sumner, Francis Lieber, John Hay, Theodore Roosevelt, and Rufus Choate—all illustrious in United States history.

In 1907 the Second Conference met and improved upon the work accomplished by the first meeting in 1899. It attempted to create a true world court of justice but failed because the small nations wanted equal voice with the larger ones in selecting judges; the greater Powers were unwilling at that time to grant such concessions and the

plan failed for the time being. But the problem was then crystallized for the solution which came with the establishment of the League of Nations with its two main agencies of action: the Council and the Assembly.

By utilizing the services of the Council and Assembly the framers of the court plan were able to agree on a method of electing the eleven judges constituting the court. By an ingenious system based on the suggestion of Elihu Root, the judges are finally chosen by a concurrent vote of an absolute majority both in the Council and the Assembly. In this way the interests of the large and small States alike are recognized; equal voice occurring in the Assembly, while the large Powers predominate in the Council.

The World Court judges are nominated by the national groups of the Hague Court of Arbitration of 1899 and 1907. These national groups nominate not more than four candidates who must be men of the highest legal and judicial training, must represent the "main forms of civilization and the principal legal systems of the world." (Art. 9). They are elected for a term of nine years and may be reelected. In addition to the eleven judges there are four deputy judges chosen in the same manner. The salaries are paid by the League of Nations. These vary from \$6,000 to \$15,000 annually, depending largely on the length of the sessions.

Since the United States is not a member of the League it is readily seen that some method must be devised whereby she can participate in the election of judges. Such a method is suggested by having her representatives take temporary seats in the Council and Assembly *ad hoc*, that is, for the express purpose of voting for judges and for no other purpose. In this way the sovereignty of the nation would be recognized.

Even though the United States was not a member of the League of Nations, upon the nomination of Brazil, Pro-

fessor John Bassett Moore of Columbia University, one of the foremost authorities of the world on international law and arbitration, was elected on an early ballot, a member of the court. Dr. Moore is highly regarded by the officials at Washington as is evidenced by generous references made to him by the Secretary of State in his Boston address of October 30, 1922, and by the fact that he has been appointed to serve on a commission of jurists to codify certain branches of international law contemplated by the Washington Conference on the Limitation of Armament.

JURISDICTION OF THE COURT

After considerable discussion the framers of the court plan decided that it should have jurisdiction of suits between States; it should be open of right to all States members of the League of Nations, and all other States should have access to it under certain conditions. *Compulsory* jurisdiction was *recommended* in the five categories of questions enumerated below:

"Between States which are members of the League of Nations, the Court shall have jurisdiction (and this without any special convention giving it jurisdiction) to hear and determine cases of legal nature concerning:

- (a) the interpretation of a treaty;
- (b) any question of international law;
- (c) the existence of any fact which if established, would constitute a breach of an international obligation;
- (d) the nature or extent of reparation to be made for the breach of an international obligation;
- (e) the interpretation of a sentence passed by the Court.

The Court shall also take cognizance of all disputes of any kind which may be submitted to it by a general or particular convention between the parties.

In the event of a dispute as to whether a certain case comes within any of the categories above mentioned, the matter shall be settled by the decision of the Court."

This recommendation of the committee regarding compulsory jurisdiction in the five categories was finally disposed of by the so-called optional clause which reads as follows:

"The undersigned, being duly authorized thereto, further declare, on behalf of their Government, that, from this date, they accept as compulsory, *ipso facto* and without special convention, the jurisdiction of the Court in conformity with Article 36, etc."

Fifteen States out of the forty-six which have already ratified the statute of the court, have accepted compulsory jurisdiction on a reciprocal basis. It is expected by the friends of the court that if it prove useful and satisfactory, other Powers will come to accept obligatory jurisdiction.

COMPOSITION OF THE PRESENT COURT

The eleven judges now composing the Permanent Court were selected at the second meeting of the League Assembly in September, 1921. Following is a list of the judges and the deputies:

Professor John Bassett Moore (United States)
M. Rafael Altamira (Spain)
Professor Anzilotti (Italy)
M. Ruy Barbosa (Brazil)
Professor Antonio De Bustamente (Cuba)
Viscount Robert B. Finlay (Great Britain)
M. Max Heber (Switzerland)
M. G. G. Nyholm (Denmark)
Dr. Yorosu (Japan)
M. Andre Weiss (France)
Dr. B. T. O. Loder (Holland)

Deputies:

M. F. V. N. Berchmann (Norway)
M. Demetre Negulesco (Roumania)
Mr. Wang Cheng Hui (China)
M. Michael Yovanovitch (Jugo-Slavia).

ORGANIZATION AND WORK OF THE COURT

Amidst elaborate ceremonies the court held its first session at The Hague, beginning January 30, 1922. Holland, the mother country of Grotius, took a keen interest in this new institution which peculiarly carries on the work so well begun by him in 1625. The meeting of the court was regarded as an important national event and suitable ceremonies were planned.

The judges adopted judicial robes which will hereafter be worn by them when engaged in active duties of the court. The following oath was formulated to be taken at the beginning of the eleven-year term:

"Having been elected a judge of the Permanent Court of International Justice by the votes both of the Assembly and the Council of the League of Nations I----- solemnly pledge myself to exercise at all times, with complete impartiality and according to my conscience, the duties with which I have been intrusted."

At the first regular session of the court, held in June, 1922, the two cases on the docket were requests for advisory opinions on the questions, first as to whether jurisdiction of the International Labor Organization extended to those engaged in agriculture, and second, whether the Dutch delegates to the third International Labor Conference were chosen in accordance with the Treaty of Versailles. A third opinion has since been given regarding conflicting nationalities in Morocco.

In connection with the first decision of the court, M. Leon Bourgeois, who recently resigned his post as President of the French Senate in order to devote his remaining years entirely to international justice, had this to say:

"When the President of the established Court of International Justice first pronounces the judgment which will express the judicial will of all free nations, his voice will be

heard to the ends of the world. . . . Between the present anarchical system of international justice and the sound principles which we hope to establish there is a long step to take. Up to the present time we have been groping in the dark. Now we have a scheme placed before us. . . . We will each of us work in our own country for the accomplishment of our task. I see before us the star rising above the mountains; it grows clearer every day, and by this star people will find their way to their ultimate goal. '*Ubi lux, ubi jus, ibi pax.*' "

CONCLUSIONS

If M. Bourgeois is right in stating that peace will be found where light and justice prevail, the world court must show that it is an agency of light and justice. Few will deny that peace is preferable to war, but more will doubt that the court is an instrumentality guided only by justice and the searchlight of crystallized world opinion. Someone has well said that where the sunlight of God's truth is brought to bear upon injustice and oppression, the fogs will soon clear away. Since the world court has no police force to uphold any decisions it may render, world opinion must be the backing force. It is not unreasonable to believe that civilized nations will honor the awards of a tribunal which they have solemnly created to make such awards. One hundred and ten millions of people have loyally abided by decisions of the United States Supreme Court; no force has yet been called out for the purpose of enforcing such decisions. Likewise international arbitral awards have generally been scrupulously followed. But international justice is a slow process; it has been sadly neglected. As leg by leg the dog goes over the Dover, so it step by step that we have reached the world court. Civil national courts have been substituted for self help and brute force; duelling has received the ban of civilization, and war was never so unpopular as it is today. Now the

world court appears. If it is given reasonable encouragement, it is not idle to express the hope and belief that it will immeasurably increase the understanding and confidence between civilized peoples, gradually supplant war as an agency for settling world differences and thus divert vast energies from destructive to constructive purposes. At least it is worth the try.



IT IS NOT being misunderstood which hurts most; it is being understood at our weakest, just as what helps the most is being understood at our best. Bosanquet, *The Family*, p. 250.

CITY OR TOWN planning is the guidance of the physical development of communities in the attainment of unity in their construction. Williams, *The Law of City Planning and Zoning*, p. 1.

WE CONCEIVE that social work will some day pass, in the form of more or less definite principles, into a great body of sociological theory. Southard and Jarrett, *The Kingdom of Evils*, p. 368.

THE FAMILY is not only the chief primary group, but it is the chief creator and bearer of primary moral ideals. The disintegration of the family is, therefore, necessarily accompanied by moral disintegration. Ellwood, *Reconstruction of Religion*, p. 21.

WE HAVE to learn that we are not wholly patriotic when we are working with all our heart for America merely; we are truly patriotic only when we are working also that America may take her place worthily and helpfully in the world of nations. Follett, *The New State*, p. 347.

RELIGION is and must remain essentially in the realm of faith; it necessarily transcends science, but it can and should become rational faith, energizing men for better living both individually and socially, and seeking the aid of science, especially the social sciences, for the building of a better human world. Ellwood, *Reconstruction of Religion*, p. xi.

SOME PRESENT PROBLEMS FOR EDUCATIONAL SOCIOLOGISTS¹

DAVID SNEDDEN

*Professor of Educational Sociology and Vocational Education
Columbia University*

I.

THE FINDINGS and methods of sociological inquiry are destined to be given one of their largest and most useful fields of application in education. Educators are now fairly well agreed that the two most important basic or "source" sciences for education are psychology and sociology. Psychology is now making signal progress in ascertaining and measuring the several kinds of educabilities found in educands; its next large field of achievement will undoubtedly be in developing, and measuring the effects of better method methods of instruction and training where objectives have already been acceptably determined.

Sociology, and especially the social psychology of "small group" incentives and cooperations, should also prove a valuable source of more effective methods for school and classroom, and in evaluating the effects of extra-school education. The sociological testing and improving of *methods* in education of all sorts is especially important at the present juncture since so much of education, and most of all in public schools, must be administered on a "mass" basis, and with a maximum of cooperations and other mutualities of social relationship.

A scientific social psychology should, too, presently show us how, in school discipline and social control, to steer a fair course between the Scylla of autocratic domination

¹From discussion at Cleveland, February 27, 1923, on the occasion of the formation of "The Society of American Educational Sociologists."

and the Charybdis of infant and adolescent anarchy and mob spirit. It should enable us to discover how the social controls of the school can be made to serve not only as means to immediate school work, but also as means towards the larger "socialization" through which the youngsters are prepared eventually to emerge as men and women fitted for the adult social interdependence demanded by civilized life.

But the major opportunity of using sociology as a means of scientific education is to be found in the accurate determination of the inclusive, and then of the specific, objectives, purposes, aims, or goals, of any given department of education. Outside the primary school, and even there only as respects certain "school arts," the ignorance of educators as to "worthwhile" objectives is fairly scandalous. A man from Mars, reading the pedagogical literature of the last fifty years, would certainly be justified in concluding that American educators do not know in any adequate degree what the high school is for, what the liberal arts college should stand for, why we should teach Latin, French, or Ancient History, or what we really mean by such "woolly" phrases as "physical training," "civic education," or "prevocational education."

A sadly large proportion of the educational writers and speakers of today are "aspirationalists"—they are indeed turning their backs upon the past, but instead of working plans and prospects for the future they can offer only wishes and speculations. For defensive purposes they naturally couch these in fine-sounding generalizations and attractive catchwords—and, deceiving others, they are also frequently themselves deceived, and led into the fogs by these creations of their imagination.

Though America now spends upwards of a billion dollars annually on her public schools, none of us can produce even roughly reliable estimates of the resulting val-

ues—values, that is, in conserved social inheritances, in enhanced culture, improved civic performance, better health, greater economic efficiency. We do not know, even to the extent of crude probabilities, whether as a people we are profiting from our investments in the teaching of modern languages, music, manual training, stenography, classical English literature, written composition, or nature study. We are frequently startled by apprehensions that in some cases at least—as where we teach algebra to girls, advanced arithmetic to farmers' sons, modern languages to high school pupils of intelligence sub-average for high school entrants—that our instruction confers a net amount of harm instead of any good whatever.

Only an extensive, well-analyzed, and severely tested knowledge of the social organizations, processes, and values of American—and, ultimately, of world—societies can help us out of the wilderness of ignorance in which, now that we have begun to question tradition, we find ourselves here. For that knowledge we certainly cannot look to physiology or biology, though these may offer hints. Psychology can indicate upper and lower limits of the several educabilities of different classes or types of learners, but it can have little of guidance to offer as to best goals of learning. Every variety of education must be designed to make certain kinds and degrees of *changes* in individuals—and, almost always, changes that, through a few through many, or through all, individuals will enrich and otherwise improve the collective life, present and to come. But what are the changes, and in whom must they be effected, thus needed by the collective life—the collective life of families and of races, of villages and of cities, of corporations and of consumers, of congregations and of unions, of parties and of nations? Only a far-reaching and withal concretely analyzed body of sociological science—or its equivalent worked out by educators themselves—can tell us.

II.

Even now we have educational sociologists in the making. Some, having been by previous profession educators, are practical men turning to sociology for findings and methods in curriculum reorganization. Some, coming from the field of sociology, are finding in education a fascinating field wherein to bring some of their "general" sociology down to the earth of realistic and serviceable application.

What are some of the problems with which these should concern themselves? In so important a subject it would not be unfair to ask them first to define the field and the larger problems of educational sociology itself—since, it would appear, there is no considerable agreement yet as to just what that field is. Certainly it should prove of utmost importance for all workers in this field soon to elucidate and formulate their conceptions of the character, scope, purposes and principal methods of their chosen field of work. The physician who cannot heal himself is open to severe suspicion; so should be also the professed student of "educational objectives" who lets the objectives of his own field remain obscure and its values be taken on faith.

The major immediate problem, as the present writer sees it, for educational sociologists, is to dissociate their thinking as far as practicable from historic modes of philosophic speculation and deductive or *a priori* generalization. This will not prove at all simple, especially in view of the fact that general sociology is itself still heavily dependent upon the methods of philosophy rather than of scientific analysis and experimentation.

Nevertheless, educational sociologists can in some degree even now begin to show appreciation of scientific methods. They can, for example, insist upon using, and trying to persuade others to use, fairly exact definitions

of the terms which they employ. They can make sparing use of those abstract terms that tend to elude definition. Where omnibus terms must be employed, as in the case of such words as "education," "society," "democracy," and the like, they can at least take some precautions to see that trying to persuade others to use, fairly exact definitions given to these by inductive processes—even if these seem to involve a heaping up of elaborate details.

Most educators are much too free in their use, without adequate analysis, of such general terms as "education." A well-known writer recently used the terms "education" and "training" in opposition, as if somehow they were mutually exclusive. To the educational sociologist belongs the responsibility of working out a terminology that shall be fairly definitive. He urgently needs critical analysis, indeed, as a means of defining and comparing educational values. Who can define education in general? Recent writings amply prove that college professors certainly can not. An inductive approach, however, ought to help toward this end. When we teach spelling or handwriting, a trade or a liking for pictures, some facts of history or the habit of putting money in the savings bank, certain forms of dancing or how to translate French, we are educating, are we not? In the same way, various other activities that should or should not be enumerated as a part of the educative process can be amplified.

The same things holds true of such a term as "society." The average student is bewildered by this abstraction, since, while he may be able to apprehend in it something of a "core," he is quite helpless in trying to conceive of its range of boundaries. But a practice on the part of instructors of speaking of "societies" in the plural, renders comprehension much more ready, especially when typical concrete societies, such as families, neighborhood communities, political parties, municipal communities, na-

Are the
not?

tional communities, religious associations, fellowship associations, gangs, cliques, and the numberless other forms of social organizations known to the student and instructor are freely and frequently named. Here, too, the problem for the educational sociologist, a problem whose importance is inversely proportional to the maturity and general education of his students, is to find a large number of concrete amplifications of societies to the end that learners may gradually build their own general conceptions more or less on an inductive basis.

Only by such processes of preliminary analysis and comparative evaluation can we ultimately arrive at some defensible findings regarding educational values. Every subject that has ever been proposed for inclusion in school curricula probably has value—but how much of value in general, and how much of value for particular classes of learners? That is the rub. The Greek language and literature are certainly of very great value, but so also are Spanish, French, Japanese and the rest. For whom is Greek more valuable than any other language, and for whom would it be a serious misdirection of zeal to allow Greek to supplant Spanish?

Numerous phases of hygiene, physical training, civic education, vocational education, have their importance as well as the several aspects of cultural education with which they are in competition. There is not time for every good thing, and for any given class of learners that which is most important must be discovered and adapted.

III.

A second problem of great importance to educators at the present time is that of analyzing more completely than has yet been done the social psychology of the various forms of school and classroom group. The immediate pur-

pose might be thought of as facilitating and improving school controls. An ultimate and larger purpose, however, is to make of these school controls, in the largest possible measure, means of several kinds of valuable education. In this, as in other fields of control, it is highly desirable to diminish direct forms of coercion, to utilize to the full capacities for self-direction and for the "natural" development of the small group formations more or less instinctive in the young, and to utilize the school group life as a means of completely exemplifying as far as practicable, some of the larger forms of large group life later to be entered and shared in.

We still know very little, in a general and practicable way, about the social psychology of school groups—ranging from those of the kindergarten to those of the university, and from gangs or cliques to pleasure clubs. Here and there an educator of extraordinary social intuition has been able to establish and maintain more or less distinctive degrees of self-government, partly at least by the invisible exercise of a subtle and almost intangible authority. Like the saints of the great religions, however, he has been unable to transmit to disciples the secrets of his influences and achievements, notwithstanding that the progressive spirit of educators in such a country as America readily evokes a host of imitations. Here, as in many other fields of education, the real issues are beclouded, now by the overlying strata of traditionalism, and again by the pervasive mists of sentimentalism.

IV.

Another problem of utmost sociological significance at the present time, has to do with a determination of the qualitative characteristics of the several forms of learning sought through the education of our schools. From one

point of view this is more a problem for psychology than for sociology. Nevertheless, there are aspects of it that can only be dealt with through the analytical study of "values" as these are found in the societies about us. For example, there is an old adage, often made a slogan in schools, "Nothing is worth doing unless it is worth doing well." From the standpoint of our daily lives what does this really mean? Portions of the day of each of us are occupied with newspaper reading, listening to music, glancing over the pages of books, chatting with each other, leisurely looking at landscapes, and the like. In contrast, portions of the day of many of us are devoted to exacting and concentrated work in which we are conscious of applying to the maximum our stored energies and our definitely trained powers of execution. Is the adage referred to equally practicable in these two contrasted fields? If so, how should similar contrasts be made in the work of our schools? It would appear that the historical evaluation of education has put a premium almost constantly upon certain forms of closely knit and strenuously directed learning. It is sometimes alleged that modern education, in the lower grades at any rate, tends to swing to the opposite extreme. What are the facts?

Are we not here in the presence of a kind of pluralism of objectives? Some forms of learning in school, just like some forms of adult activity in life, should normally and properly be characterized by much concentration, exertion, and organization of powers that have been projected by prolonged earlier training. On the other hand, would it not be true in the school, as it certainly is true so often in life, that certain very natural, unforced, and even strongly appetitive processes should be expected to occupy time, and to contribute to the finer forms of growth—cultural or social, physical or vocational?

SOCIALIZED LEISURE

CLARENCE E. RAINWATER

Associate Professor of Sociology, University of Southern California

THE FORMULATION of the leisure problem of today involves four fields of investigation and research. There are: first, its relationship to the industrial order; second, the devices and methods employed in its exploitation, commercially and otherwise; third, the extent to which it affects the entire population; and fourth, the need for behavior patterns applicable to a growing democratic culture.

Specialization in industry tends to develop unilateral personalities, "occupational" rather than "social" types,¹ through the monotony and piece-meal nature of the work performed. "Dwarfed imaginations"² "defeated instincts," and "lost talents"³ are some of the terms popular writers have used to characterize the effects of present day industrial occupations on the personality of the toiler. The pursuits of leisure offer the only opportunities of restoring the balance in life to those whose daily tasks involve little variety, adventure, responsibility or social contacts. If in the "sociological" sense of the term, "the normal life" is that in which "the four wishes"⁴ are fulfilled, then much of the "social unrest" of the present day may be accounted for by the fact that neither the factory nor the market, neither the repair-shop nor the department store, provides for "new experience," "recognition" or "response,"

¹R. E. Park, "The City," *Amer. Jour. of Sociology*, March 1915.

²C. D. MacKay, "Imaginative Recreation in Rural Districts," *The Playground*, April-October, 1920.

³J. Lee, "The Community, Home of Lost Talents," *The Playground*, August, 1919.

⁴R. E. Park and H. A. Miller, *Old World Traits Transplanted*, 1921.

although they may satisfy the demand for "security" in the form of a "living wage."

The devices and methods employed in the exploitation of leisure comprise many mechanical inventions peculiar to our times alone: the cinematograph, the automobile and the speedway; the railroad, the trolley car and the aeroplane; the newspaper, pictorial magazine, and radio. The prevailing use made of these devices has extended "crowd" behavior and heightened "mobility." "The automobile," for example, "has created a psychology all its own, a psychology of movements, of impatience, of waste, of futility."⁵ Society seems to have failed, so far, to derive social advantages from the leisure-time uses of these recently invented technical devices beyond ephemeral crowd expressions and pecuniary gains to traffickers.

The entire population, moreover, is deeply affected by the current leisure-time situation. The abbreviated working day for both government employees and professional groups, as well as the industrial classes, gives social sanction to the universal demand for "spare time." The "new leisure" is the birthright of everyone and not the exclusive privilege of a class. "The right to leisure"⁶ expresses the "democratic idea" of our Revolutionary forefathers and guarantees "life, liberty, and the pursuit of happiness" to all.

The dearth of "behavior patterns" for the use of leisure applicable to a genetic democratic culture is conspicuous everywhere. The public lacks suitable customs for controlling the pursuits of leisure in the interest of the common welfare. Thanksgiving Day is "observed" by an intercollegiate football game; Washington's birthday is "celebrated" by an automobile race; and the Sabbath is "remembered" by a motor journey or a trolley trip. "New

⁵C. Darrow, *Crime*, p. 209.

⁶F. E. Kelly, *Some Ethical Gains Through Social Legislation*.

experience" is obtained; but at the cost of community association,—the noblest expression of the "we" feeling.

The types of ownership that seem to have been found satisfactory are five: private, mutual, philanthropic, public, and community. "Private" provision implies all manner of activity and facilities that an individual or family group own or engage in at personal expense: the home library, piano, victrola, radio, motor, yacht, camp or mountain cabin, as well as gardening, scenario writing, scientific research, or other productive occupation during "after school" or "after work" hours. "Mutual" provisions for leisure are co-operative; self-governing and self-sustaining entirely, and always group in nature: country clubs, picnics, bands, orchestras, parties at times and numerous other forms. "Philanthropic" provision for leisure, in the strictest sense of the term, signifies that by which both the original cost of equipment and the subsequent expense of operation are met from funds secured by donation or subscription without subsidy from taxation or other finances paid by those using the facilities. In this sense, the term is synonymous with "charitable" provision. It further implies that both the disbursement of the funds involved and the control of activities are in the hands of other than public officials or the beneficiaries. This type of administration has been found efficacious in communities lacking in co-operation or social initiative.

"Public"⁷ administration of facilities for the use of leisure-time involves financial support exclusively derived from taxation and without additional revenue obtained from philanthropic or other sources. It also implies supervision by public officials whether elected by the people, appointed by an executive, or selected through competitive civil service examination. Parks, and public schools, with

⁷Cf. J. R. Richards, *An. Rep. South Park Commissioners, Chicago*, 1913, p. 45.

their various extension and recreational features, are examples.

"Community"⁸ auspices, under which socialized leisure-time programs are being attempted, are found wherever non-sectarian, non-partisan, and non-commercial, "local associations" of residents in a given district finance or supervise an agency or institution either wholly at their expense or but partly so, as when use is made of a public school or park property and the local organization consciously correlataes its scheme of action with the appropriate branch of the municipal or county government. In the latter instance community provision is co-operative subsidy of public facilities and administration. It differs from mutual in that membership in the association is open to all residents of the locality and that it consciously seeks to extend the function of government in the support and control of the given local enterprises. Community "councils" and "centers" are usually permitted to charge admission fees to certain amateur entertainments, to collect membership dues, and to solicit funds for common purposes. But what is more characteristic, they are entrusted with the responsibility of deciding to what use the money procured by their efforts may be devoted.

No less varied than the method of administration, as defined above, are the types of activities which may occur within the field of socialized leisure pursuits. The common opinion, doubtless, is that all leisure time occurrences are "play." But play describes "those activities which are not consciously performed for the sake of any reward beyond themselves."⁹ Obviously a mental attitude which involves immediate satisfaction only, does not characterize all socialized leisure-time activities; notwithstanding the fact that play includes "not merely children's play and

⁸Cf. M. M. Davis, *The Exploitation of Pleasure*, p. 60.

⁹J. Dewey, "Play," *Cyclopedia of Education*, 1914.

grown-up's sports, but many forms of so-called work."¹⁰ "Work" is any activity voluntarily performed for the sake of some promised or desirable reward beyond itself; the "so-called work," that is often confused with play, may be either "recreation" or "art," or both, as well as play. "Recreation" is re-creation or restoration of depleted motor power or emotional state. It may be obtained by either play or work. In the former the agent participates either actually or imaginatively, while in the latter, only actually. "Amusement" is that form of play in which the agent participates only by imagination or mental assent. "Art" is an example of the work attitude, the satisfaction coming from without, in the form of social recognition in return for some approved exhibition of skill.¹¹ In the evolution of art there was produced the "games of skill,"¹² such as football, baseball, and other examples of the standard competitive exercises, when the mode of action became dissociated from the original experience that gave it birth. In this form, the mimetic and dramatic character was forgotten while the shell was retained. Games partake, therefore, of both art and work attitudes as well as those of play and recreation, as the interest of the participant shifts from activity for its own sake to some goal beyond the present. Thus both play and work, with their respective marginal terms are legitimate mechanisms for socializing leisure.

The test of any socialized behavior is to be seen, of course, in the results that accrue to participant and spectator and not in the *activity* or the *auspices* under which it is performed. In this way personal ideals may be harmonized with social welfare. It is the presence of the "we" feeling that discloses the fact of socialization. And the more inclusive and heterogeneous the group designated by "we" the greater the degree of socialized behavior.

¹⁰G. T. W. Patrick, *Psychology of Relaxation*.

¹¹Cf. K. Groos, *Play of Man*, p. 394.

¹²L. E. Appleton, *A Comparative Study of the Play of Adult Savages and Civilized Children*, p. 51.

THE MEXICAN POPULATION OF PASADENA, CALIFORNIA

CHRISTINE LOFSTEDT

Pasadena

PASADENA, California has a foreign population of Mexicans that is large enough to call for consideration, and small enough to be handled intelligently and effectively. In June, 1922, Pasadena had within its gates a total Mexican population of 1,736. This population can be divided into three groups.¹ The Southern Section is located in that narrow strip of land south of Colorado Street, traversed by two railroad tracks, having gas tanks, electric power plants, several factories, laundries, and a heterogeneous huddle of abodes. This small industrial section is the largest Mexican settlement, having 57 per cent of the entire population. The Northern Section is located north of Colorado Street, mostly toward the west, near the Grover Cleveland School District. The last group is that of Chihuahueta, which cannot be separated from the rest in a study of the Mexicans of Pasadena, lying as it does, east of the city limits of Pasadena, near the Foothill Boulevard. This community is under the jurisdiction of Los Angeles county, but the Pasadena City School System maintains a school of kindergarten and first grades. The older children go to the Emerson School, within the city limits. The Edna P. Alter Mexican Settlement of Pasadena includes this community, and other welfare organizations of Pasadena operate there.

¹Based on a Survey that was made February 13 to June 1, 1922, under the auspices of the Pasadena Chamber of Commerce. Miss Edith Howard, B.S., Stanford University, conducted the Survey. Having been a teacher in Mexican Settlements, speaking the language, and being able to gain the confidence of the Mexicans, the result of Miss Howard's investigation is unquestionably as authentic as any that can be secured among these people.

Generally speaking the Mexican is individualistic. He is a mystic, loving the mysterious and the beautiful in nature. He has a subtle intuitive power in seeing the fitness of things. He is a lover of music, home, and children. "The quality of charity is nowhere more universal than in Mexico," says C. B. Nordhoff; and this is the Mexican's striking characteristic in the United States too. The real meaning of charity—love—is shown everywhere. A father with a family of nine children, became incensed when the authorities refused to allow him to adopt two orphans. The Mexican is exceedingly reticent and distrustful of strangers. But, if the stranger can gain his confidence, the Mexican is loyal and exceedingly hospitable. Formality and politeness are innate qualities. The one trait of his nature which is foreign to our temperament is his submission to existing conditions. He is childlike and can generally be directed into constructive activities for his own advancement.

These people of Mexico, who come to us with such worthy motives as work, and to secure better economic conditions for themselves and families, represent chiefly the peon class. In their veins flows the blood of two strong races. On the Spanish side, they are the inheritors of that indomitable courage that formed a barrier to the onslaught of the Mohammedans and saved Europe from Moslemism. On the native American side, they have occasion to be proud of the achievements which their race had made in the Western hemispheres, so that when the conquerors came, they found a land tilled, law and order prevailing, art of unquestionable merit, and a religious fervor highly developed. This Mexican race represents the original true American and the stalwart Spanish explorer of the fifteenth and sixteenth centuries.

Of the total number of Mexicans in Pasadena, 948 are males and 788 are females. Recent immigration accounts

for the preponderance of male population. There are 395 Mexican families. There are 973 adults over 14 years of age, of whom 549 are males and 424 are females. There are 763 Mexican children under fourteen years of age. Sixty-four Mexicans have the power of franchise in the United States while 701 are still voting citizens of their native country. Many of them, having had no need of exercising rights in government for centuries, have not wakened from the state of coma. A sense of inferiority and suppression seems to hold them back.

Of 973 adults over 14 years of age, 46 per cent speak English; 24 per cent speak only a little English, while 22 per cent of adults speak it well. The large per cent of those able to speak English is due to the fact that children, more than 14 years of age, are included in this report. There are a few who write legible script far superior to the average person, but the number who make "una cruz," when asked to sign blanks for state registration of children, is exceedingly large.

In making a livelihood, the wage earners are usually found doing general labor; work that takes patience, indifference to physical hardships, and a supreme satisfaction in doing the menial. Most of their work is in orchards, picking fruit, gardening, stone work, cement work, digging, hod carrying, and laundering. One day when the caretaker of the Junipero Serra School was sweeping, he said to one of the urchins, "You should learn your lessons well. When I was a little boy, I couldn't go to school, so now I am only a janitor." The brown eyes shone and the swarthy skin glowed with animation as he said with conviction, "Gee, a Mexican would think he was in heaven if he could be a janitor."

The land-hunger that is common to all progressive people is also felt among the Mexicans. It is interesting to note that 46 persons own their homes, while 13 own

the houses and rent the land. The large number of homes owned by residents of Chihuahuita is due to the comparative low price of real estate in that section. In the industrial section the price of land is prohibitive.

TABLE I²
Tenements

<i>Tenement</i>	<i>Total</i>	<i>Per cent</i>
One room-----	51	16
Two room-----	87	27
Three room-----	83	25
Four room-----	56	17
Five or more rooms-----	50	15
TOTAL	327	100

TABLE II
Number of Persons in Tenements

<i>Tenement</i>	<i>Total Individuals</i>	<i>Per cent</i>
One room-----	155	9
Two room-----	392	23
Three room-----	460	26
Four room-----	323	19
Five or more room-----	406	23
TOTAL	1,736	100

The houses are of nondescript type, such as section houses, old houses vacated by people moving from the industrial section, hastily boarded up shacks, renovated barns, garages, tents and shacks made of old tin and scraps of lumber. The style of house need not affect the development of character, if the environment is conducive to the highest moral growth.

²Tables I-IV are made from the Pasadena Survey, 1922.

Very often the remark is heard, "What kind of house can Mexicans expect for the rent they pay?" It is true in money they pay only from \$5.00 to \$30.00 a month, but the crux of the situation is that they pay, for what they receive, too much money, too much in loss of health (due to unsanitary conditions), and too much loss of moral virtues, due to living conditions beyond their control.

TABLE III
Garbage Disposal

<i>Tenement</i>	<i>Total Houses</i>	<i>Per cent</i>
Collected by owner-----	11	4.4
Collected by City-----	20	8.0
TOTAL	31	12.5

The campaign for health involves the proper disposal of garbage. Table III indicates that only 31 Mexican houses of the total 248 houses, or only 12.5 per cent, have proper disposal of garbage.

TABLE IV
Modern Conveniences (Tenements)

<i>Tenement</i>	<i>Total</i>	<i>Per cent</i>
Water (inside)-----	142	57
Sinks -----	142	43
Electricity -----	143	43
Gas -----	167	51
Baths -----	53	16

The modern conveniences are noticeably lacking. Of the 327 tenants, 57 per cent have water inside; 43 per cent have sinks; 43 per cent have electricity; 51 per cent have gas, and only 16 per cent have bath tubs. Improper dis-

posal of garbage, a general deficiency of fresh water, stagnant water standing about or thrown into the yard, and very limited bathing facilities make the conditions such that to rise above them requires Herculean power.³

The following description portrays the existing conditions commonly found:

Children had been coming to school regularly, clean and well-kept. One cold day, one was reported "Kept at home." A visit to the home revealed a deplorable state of affairs. The front house was occupied by two families. The house in the rear was an old barn divided into three tenements. One room 10x20 feet on first floor was the home of five persons. There were one small and two large beds. The ventilation was exceedingly poor, having only one small window and one glass door. Upstairs, with exit through the first tenement, was a large room 15x22 feet, with two large beds, in which four people slept. There was but one large window with upper panes broken. A glance upward revealed the sunlight streaming in through holes in the roof. During the night, there had been a heavy rainfall, and those holes admitting the golden rays of heaven, had also admitted bucketfuls of water, soaking the beds and all wearing apparel. In the apartment just below this were three poorly ventilated rooms. The water coming into the room above, had soaked the filth on the upper floor and had proceeded to the lower floor, where all bedding and clothing of the second occupants became wet and dirty. The child absent from school was obliged to be kept at home until the washing, which had been cleaned, ironed, and placed on chairs to be ready in the morning, could be washed and ironed again.

These two houses, with five families, have no electricity, no gas, no water, no bath, and but one outside flush toilet used by 28 persons. When the nurse from the City Health Department took up the matter of proper toilet facilities for such a large number of persons, she was met by this response from the legal administrator of the property: "Are there not some charitably minded people who can be asked to contribute toward a toilet?"

Books are very scarce. Only 37 Mexican families have even a few. The educational campaign for spreading general information and forming public opinion must begin with the children. For books, they seem to have a reverence which should be directed sympathetically and carefully. The insatiable desire by the young for books is one of the most inspirational incentives for the teacher.

Insurance policies are carried by 33 1-3 per cent of the 1,736 Mexicans. This voluntary act of the people is

³A family of twelve persons, the ages of children ranging from infancy to 20 years, live in a tent 12x14 feet, in which there are one large and two medium sized beds. The father works for \$2.50 per day.

highly commendable. The development of a true sense of economic values will avert the dangers of ill-advised investments. The Mexicans are often exploited in their attempts to be economically wise. For example, in Chihuahuita, a Mexican, who had an insurance policy and broke his leg recently, failed to receive any benefits.

One of the most encouraging experiences, is to see a group of Mexicans, squatting in primitive manner in a patio, listening intently and reverently to the classical arias from *Rigoletto*, *Carmen*, and *La Boheme*, which come forth in beautiful melodies from mandolin, guitar, violin or phonograph. If no musical instrument is at hand, the Mexicans sing gay or tragic songs with exquisite emotional expression and intensity characteristic of all Latin races. This is one of their contributions, and we, as Americans, may stimulate the potentialities that lie within this race of Southern temperament.

When modes or social customs or standards are considered, religion is found to be an inseparable factor. Centuries of repression have left the people submissive. In this country they meet unfamiliar modes of thinking and doing. Even their religion feels the onslaught of more progressive socialized ones. In Chihuahuita, there are two small churches—one Methodist and one Catholic. The Southern or Industrial Section has three churches—one Methodist, one Nazarene, and one Catholic. Pathos is exemplified in the many Mexicans who are having their childhood creed shattered, and who are hopelessly groping for some tenet that will give them assurance. For the foreigner, this is one of the critical periods of adjustment. This is one of the times when a friend with a strong sense of socialized religion, as embodied in the fundamental principles of Christianity, the Fatherhood of God and the Brotherhood of Man, can do immeasurable good to promote understanding and sense of security for the wavering.

In the process of accommodation to the American environment the Mexican adjusts himself to his social *milieu* most readily when a friend, appreciating and understanding social problems and human nature, leads and directs him with sincerity and fairness.

In general, Mexicans do not seek aid until emergencies arise, because they are apathetic and accept most physical ailments as inevitable. After being treated Mexicans are reticent about returning for follow-up treatments as they are afraid and suspicious. The demoralizing effect of unwise philanthropy by indiscriminate giving, causing an undue economic burden and having a pauperizing effect, is practically unknown since the active social agencies are using scientific methods of investigation by trained and experienced administrators.

In spite of several drawbacks now found in the life of the Mexican community, the future holds in its hand possibilities that a few months ago would have been considered as a mad man's dream. This spring, the Board of Education accepted the bids for a new Junipero Serra School, which will function as a community center and the factor for the promotion of Americanization projects of the Spanish speaking neighborhood in the industrial section.⁴

The Mexicans within our gates present many unexpected characteristics. Their innate conservatism is shown by conformation to tradition and reverence for custom. To

⁴The building of this modern school plant exclusively for the Spanish speaking people is creating a good deal of interest among Mexicans everywhere. It will become one of the finest of its kind in America. Besides teaching the traditional "three R's" it is hoped that the training will include the "three H's"—namely—head, heart, and hand. The rudiments of trades and arts will be taught both children and adults. Since public health is the greatest asset in the nation's store of wealth, every effort will continue to be made to inculcate dynamic ideals and desires for wholesome living. The possibilities of carrying on community activities among the adults loom up in most glowing colors. The leaders among the Mexicans already come offering their assistance in promoting constructive programs for the advancement of their people. All they ask for, in economic, social and mental life, is an opportunity to bring out the best that they have to contribute.

friends they are very gracious and courteous but to strangers they are dignifiedly polite. In social phases involving imitation they are decidedly reproductive rather than assimilative. Instead of assuming responsibility, they prefer to accept authority. As they admire strength and sincerity, they will be faithful to a strong leader provided his firmness is based on fairness. The Mexican process of thinking is personal and since they are themselves keen and cunning, they are afraid and suspicious of others. The centuries of misunderstanding and tyranny have resulted in secretive and apathetic traits.

Human progress being measured by the increase of human happiness, our goal should be no less than that socialized condition in which every member of society will be able to live a complete life, and to contribute his share of accomplished work, without being hampered by destructive agencies. The native Americans should try to understand the struggle of a Mexican to adjust himself in a foreign land, to secure adequate employment so as to become self-supporting, and to have proper housing conditions, so that physically, mentally and morally, he may develop the highest latent possibilities. With the background of scientific methods and orientation, the various health departments, the Welfare Bureau, the Edna P. Alter Mexican Settlement, the churches, and the schools should be united social forces for constructive action in every phase of community life, to bring forth hitherto unseen potentialities in the Mexicans. When the chasms of distrust have been bridged by mutual understanding and helpfulness, Pasadena will pride herself on having within her gates representatives of the southern Republic who are here to make homes and partake in common interests of life. An understanding of the needs and the abilities of the strangers and a neighborliness as exemplified by the Good Samaritan, will bring the blessings of an abundant urban life.

A STUDY OF FIFTY DELINQUENT BOYS

RUTH E. CORDES
University of Southern California

THE BASIS of this study is found in fifty consecutive cases of delinquent boys all from a special school which came to the writer's notice while obtaining data for the research work as carried on by the Research Department of the Los Angeles City Schools under the specific direction of Willis W. Clark.

TABLE I
Order of Birth

	DELINQUENTS		NORM	
	No.	Per Cent	No.	Per Cent
Oldest child in family-----	18	36	50	23.8
Second oldest child-----	11	22	46	21.8
Third oldest child-----	8	16	41	19.3
Fourth oldest child-----	11	22	28	13.3
Fifth oldest child-----	1	2	21	9.9
Sixth oldest child-----	—	—	16	7.6
Seventh oldest child and over----	1	2	9	4.3
<hr/>				
TOTAL	50	100	211	100.0
Youngest -----	15	30	50	23.8

The order of birth is significant and for the purpose of determining the significance of order of birth the relative position of the delinquent boys is compared with the chance of their being the oldest child, second oldest child, etc. The percentages given in the norm column were obtained by finding the order of birth of 211 children in the families of the cases under consideration. Thus it is seen

that the proportion of delinquent boys who are oldest in the family is larger than we would expect, by the ratio of 36-23.8. Perhaps this can be explained by the fact that in all the cases of delinquency of the oldest child, except four, there are from three to eight younger brothers and sisters. Thus the mother must place upon the oldest lad more responsibility than he is able to take at such a youthful age. Or it may be that the oldest child has been "spoiled" or held down too strictly by the family. Again when there are so many younger children the mother has neglected her first born.

The youngest child often comes a close second in the scale of delinquency. It impresses the writer that the youngest child so very often has his own way at home that he cannot get along with his teachers and schoolmates. When he does not feel like going to school he just stays home.

Eight per cent, or four, of the fifty boys were "only children." The number of one-child families in this district is very small, in fact, much smaller than two or more children families, and hence the percentage of "only child" delinquents is relatively large, which may be partially explained by the fact that the only child tends to be spoiled by parental leniency.

TABLE II
Factors and Causes of Truancy

	<i>Nos.</i>	<i>Per Cent</i>
Did not like school because of "gang" participation----	21	42
Wanted to work-----	15	30
Stayed out because of holidays-----	5	10
Was sick and developed habit of staying home-----	2	4
Stayed out to avoid examinations at school-----	5	10
Miscellaneous factors -----	5	10
	<hr/>	<hr/>
TOTAL	50	100

Table II is a statement of the most apparent causal factors of delinquency found in our study. Each reason in itself seems significant. In interviewing the principals of the various schools, but more especially the schools where there is a large percentage of foreign born children, the prevailing opinion is that the foreign holidays are a big hindrance in obtaining the best results in the class room, for example: Mrs. A. teaches a class in which there are ten Jewish boys, thirteen Russian, four Armenian, and five American lads, making a total of thirty-two children. On Monday perhaps the Russian children stay out to celebrate some one of their religious holidays leaving nineteen to go on with the regular work. The following day the teacher must either hold back the nineteen that were present while she goes over the work the thirteen who were absent missed, or else allow the Russian boys to remain behind. Perhaps the following week a Jewish holiday occurs and the ten Jewish children are absent. Then the Armenians celebrate a holiday thus leaving the five American lads the only consistent ones in the group. This constitutes a big problem. Can we allow those who come to our country from a foreign land to maintain their old customs thus breaking up our system and taking more time from the teacher than should be allotted to them? On the other hand can we demand that these customs and traditions which have become a part of the beliefs of these foreign born neighbors to be cast aside? The general feeling is that our traditions and customs should be respected and ultimately be perfected and replace those brought from foreign lands. This process will take time, but until the parents of these foreign children are made to realize how detrimental it is to the welfare of their children to have so many holidays of their own, our school system cannot be perfected. Not only does the holiday keep the boy or girl out on that particular day, but it makes the

child grow weary and restless at school and before long the Board of Education has a truant child to deal with.

The influence of the "gang" as our table shows is very important. Again, during the adolescence the "gang spirit" is strongest in a boy. It is the boy's natural tendency to want to be with other boys and form clubs. The lad rather than be ostracised from his clique or gang will do what he knows to be wrong. When we have found a means to eliminate the wrong kind of gang and encourage good wholesome gang spirit we will have accomplished much toward the elimination of delinquency. No red blooded boy will permit his gang to call him a "sissy" or to put him out of their gang. He would rather accept the punishment inflicted upon him by authority no matter how severe it be rather than that by the boys of the gang.

We find that the second most prominent causal factor in delinquency in the group which was studied is the problem of work. When boys reach a certain age they are filled with the desire to forsake all else and work. They wish to be independent. This is a characteristic of adolescent boys and must be met in an interesting way. Adolescence is the change from boyhood to manhood and in many boys it manifests itself first in the uncontrollable desire to be free and dependent upon themselves only in all things. To meet this problem the school curriculum must be such that will hold the interest of the boy and help him to realize the importance of going to school. Another factor which enters in is that the parents, especially of the class of boys used for this study, need the help and support which the boys are able to give. Usually there is a large family with the father, whose wages are low, as the only means of support. Again it is the custom in many foreign countries to send the boys out to work as soon as they are big enough to do so. All of these factors enter in to make the problem of "wanting to work" a big one.

TABLE III

Parental status of the fifty delinquent boys

	<i>Nos</i>	<i>Per Cent</i>
Parents living together-----	30	60
Father dead, child with mother-----	5	10
Mother dead, child with father-----	5	10
Both parents dead-----	4	8
Parents separated or divorced-----	6	12
TOTAL	50	100

Table III shows that forty per cent of the fifty cases studied come from broken homes. This fact alone is very significant for it seems to show that the per cent of boys coming from broken homes is considerably larger than the proportion of broken homes and non-broken homes in general, which is about 25 per cent.¹ Out of the thirty cases in which the boys come from homes where the parents are living together, it is interesting to note that in thirty-three and one-third per cent both of the parents are working. The child is thus free to roam as he wills and is left unsupervised all day. When the mother returns home in the evening after her day's work she is tired and does not have the patience or energy to give her children the time they require and so they are left to choose their own companions and amusements and thus gradually creep away from parental control altogether.

In this study eighteen per cent of the delinquent boys are in their normal grades, while eighty-two per cent of the boys are retarded. Some are very badly retarded. We find four boys of fifteen doing the work expected of nine and ten year old boys. These facts lead the writer to conclude that retardation is a direct factor in delinquency. Whether retardation causes delinquency or whether de-

¹Shideler, "Family Disintegration," *Jour. of Criminal Law and Criminology*, VIII:708.

linquency causes retardation is a problem of its own and cannot be determined in this study. However, it is interesting to note that educational test results show that very few of these boys have average ability for the grades in which they are classified.

TABLE IV²

<i>Ages</i>	12	13	14	15	16	<i>Total</i>
Grade X	—	—	—	—	1	1
Grade IX	—	—	2	—	2	4
Grade VIII	—	1	3	3	3	10
Grade VII	—	—	1	1	—	2
Grade VI	2	4	7	2	1	16
Grade V	2	—	2	2	—	6
Grade IV	—	2	—	4	2	8
TOTAL	4	7	15	12	9	47

The conclusions of this study are that the following items are of great importance in studying delinquency:

1. Parental status: boys coming from broken homes are more often delinquent than those coming from good whole-some homes.

2. Causes of delinquency: the gang spirit operates very strong in adolescent boys for either good or bad.

3. Order of birth likewise affects delinquency in so far that the oldest and youngest child tend to be more delinquent than do the other children.

4. Delinquent boys as a whole are greatly retarded in their grades at school.

²Three of the boys were ungraded.

Book Notes

OUTLINES OF SOCIOLOGY. By EDWARD ALSWORTH ROSS. Century Company, 1923, pp. xiii+474.

Professor Ross has rewritten and condensed his *Principles of Sociology* into a textbook about two-thirds the size of the larger work. The new book has the same excellent analysis of the subject into social population, social forces, social processes, social products, and sociological principles, as the older treatise, and the same fifty-seven chapters but in compressed form. The author has added sets of "quiz questions" and "exercises" to each chapter. The former are used for "sharp quizzing" and the latter are to be answered in writing and read in class, followed by cross-examination and discussion. In this way careful thinking is secured each time before the student comes to class, as well as quick thinking in class. The student thus is encouraged to do as much thinking for himself as possible and to depend lazily on other people's thinking as little as possible. As a textbook the new *Outlines* represents a distinct advance over the *Principles* although the latter will remain more useful in a larger sense because of its fuller treatment of sociology.

E. S. B.

THE KINGDOM OF EVILS. By the late E. E. SOUTHARD, and MARY C. JARRETT. Macmillan Company, 1922, pp. xx+707.

In this "record of experience with comment" in the field of psychiatric social work the authors have presented 100 cases of individuals who were psychiatric patients. They are representative of the "three major spheres" of social work, namely, public or governmental, social or voluntary, individual or personal; they fall into five groups of social trouble, namely, diseases, educational deficiencies, vices, legal entanglements, and poverty; and they illustrate eleven major groups of mental diseases.

The authors show how the doctor and social worker may co-operate, and how far psychiatric social work has been developing. Psychiatry bids fair to become a main if not the chief field of social work, for mental adjustments are basic to all problems of life. The treatise is a valuable source book and will help in building up the science of psychiatry.

E. S. B.

MAN AND CULTURE. By CLARK WISSLER. Thomas Y. Crowell Company, 1923, pp. xi+371.

This work is one of first rank in the field of anthropology. Instead of being devoted to details it develops ideas of culture areas, culture traits, culture building, genesis of culture, diffusion of culture, rates of culture diffusion, rationalization of culture processes. It emphasizes "modes of living" and the interactions between them and the development of individuals. The author discusses three theories of culture and acquisition, the independent origins theory, the borrowing theory, and the convergence, but refuses to become an advocate.

The style is clear, the method is thoroughly scientific, and the viewpoint is broad and considerate of all other viewpoints. Rarely does one find a work in anthropology that gets at fundamentals, as judged by present societal needs, as satisfactorily as does Dr. Wissler. Under his guidance the subject of culture becomes fascinating and scientifically enlightening.

E. S. B.

THE SECOND INTERNATIONAL CONGRESS OF EUGENICS.

Vol. I, *Eugenics, Genetics and The Family*, pp. x+439, 24 plates; Vol. II, *Eugenics in Race and State*, pp. ix+472, 20 plates. Williams & Wilkins Co., Baltimore, 1923.

These volumes contain the addresses and papers presented at the Second International Congress of Eugenics held in New York, September, 1921. The results of recent investigations in the field of genetics are brought together. This gives an insight into the phenomenal progress made in the past twenty years in the field of heredity. Several papers give the results of researches on families and the results in human matings, differential fecundity, inbreeding, etc. Several papers treat of race crossings and of the relation of eugenics to various social problems.

W. C. S.

THE NEIGHBORHOOD: *A Study of Local Life in the City of Columbus, Ohio*. By R. D. MCKENZIE. University of Chicago Press, 1923, pp. ix+112.

In this reprint from the *American Journal of Sociology* of the articles containing the author's dissertation for the doctorate, the reader will find in convenient form not only important social data about an American city, but also a model for the study of the "neighborhood" as a sociological phenomenon.

THE HISTORY OF UTOPIAN THOUGHT. By JOYCE O. HERTZLER. Macmillan Company, 1923, pp. 321.

Dr. Hertzler has rendered a splendid service to all students of the history of social thinking in this work. He analyzes the utopian thought of certain of the Hebrew prophets, of Plato's *Republic*, More's *Utopia*, and the related group of utopias, the socialist utopias of the nineteenth century, and recent utopias such as Bellamy's *Looking Backward*, and Well's *Modern Utopia*. In four valuable concluding chapters the author presents the strong and weak points of utopian social thought. His evaluations from the sociological standpoint are sound, helpful, sympathetic, and constructive. He finds in Utopian thought, which is now passing, the idealism of sincere, courageous men, desirous of bringing about a better social day.

E. S. B.

PLANS AND ILLUSTRATIONS OF PRISONS AND REFORMATORIES. Collected by HASTINGS H. HART. Russell Sage Foundation, 1922, pp. 62.

This publication brings together a collection of noteworthy plans for prisons, both proposed and in process of construction. The list includes state prisons, reformatories for women, reformatories for boys and a metropolitan jail. These plans present some universal or improved features such as new types of all houses, clinical, laboratories, improved lighting, ventilation and sanitation. These prisons show a tendency in the direction of providing humane treatment for the prisoners.

W. C. S.

PRIMITIVE SOCIETY. By EDWIN S. HARTLAND, Methuen & Co., London, 1921, pp. 180.

During recent years much research has been carried on to determine how and along what lines social development has taken place. This author concludes that a large part, if not the whole, of the human race has passed through, or is actually passing through the stage in which the mother alone and not the father, is regarded as the stock of descent and the source of kinship. A considerable mass of materials shows that the mother-right form of social organization is still found among some of the lowest races now extant and is not entirely absent even among some civilized peoples.

W. C. S.

HORNY HANDS AND HAMPERED ELBOWS. By WHITING WILLIAMS. Scribner's Sons, 1922, pp. xi+285.

Following his practice in the United States and in England, Mr. Williams visited France, Belgium, and Germany in the summer of 1921 and sought work as a laborer in the mines and mills, in an attempt to get at "the worker's mind in Western Europe." He found in France a deadly fear of Germany; in Germany, a fierce hatred of France; everywhere a war sickness and almost fatalistic desire for "normalcy." The League of Nations in session seemed to be the one bright spot. The aloofness of the United States was everywhere misunderstood and condemned. The author philosophizes a great deal on economic and social questions, and as a rule, in a sane and stimulating way. His basic principle is that a people's way of living effects infinitely more their thinking than their thinking effects their living.

E. S. B.

FACING OLD AGE. By ABRAHAM EPSTEIN. Alfred A. Knopf, 1922, pp. xiv+353.

In this scholarly and painstaking work there has been brought together a comprehensive collection of facts concerning the conditions of the aged, causes of old age dependency, existing methods of relief, and old age pension systems in various countries. The author offers eight causes of old age dependency, of which four are "individual" and four socio-economic and moral. The author presents countless facts, leaving the reader to draw his own conclusions. This excellent treatise needs to be supplemented by a discussion of methods of changing the economic and social system so as to prevent most old age dependency.

E. S. B.

THE POPULATION PROBLEM: A STUDY IN HUMAN EVOLUTION By A. M. CARR SAUNDERS. Oxford University Press, 1922, pp. 516.

The author views the whole population problem from an historical and evolutionary point of view. He takes up the methods of regulation of numbers among primitive as well as among historical races, and shows that the necessity of solving the quantitative problem has had a profound effect upon society at all times. In the past the solution has been more or less unconsciously achieved, but now these problems are being deliberately considered.

W. C. S.

LABOR TURNOVER IN INDUSTRY By P. F. BRISENDEN and E. FRANKEL. Macmillan Company, pp. xiv+215.

In this statistical study of labor turnover, based on inquiries covering 260 establishments and 500,000 workers in seventeen of the most important industrial states of our country, the authors have produced an authentic, scientific, and comprehensive analysis of labor turnover, which is identified with (1) the number of employees hired, (2) the number leaving and (3) the number of replacements. Labor mobility is discussed with reference to localities, to different industrial groups, to size of establishment, to sex, to day and night force, to skilled and unskilled employees, to seasonal fluctuations, and to length of service. Standard forms are given whereby employers may analyze their labor turnover problems with precision. This monograph is a valuable source study in statistics, economics, and sociology.

E. S. B.

THE LAW OF CITY PLANNING AND ZONING. By FRANK B. WILLIAMS, LL. B. New York Bar. Macmillan Company, 1922, pp. xvii+783.

The standpoint of this book is found in laws that have been operating in the United States and Europe. The volume shows what the laws are and how they have been interpreted regarding such themes as: condemnation of land, zoning, esthetic planning, city planning finance, and planning administration. The treatment from the legal point of view is scholarly and exhaustive. An extensive bibliography, many tables of statutes, an index of cases, and an index of statutes are appended. This extended work might well be supplemented by an equally comprehensive sociological analysis of the same field.

E. S. B.

THE ITALIANS IN AMERICA. By PHILIP M. ROSE. George H. Doran Co., 1922, pp. vii+155.

Rev. P. M. Rose, pastor of the first Italian Congregational Church, Hartford, Connecticut, touches upon Italian backgrounds and outlines economic, social, and educational facts about Italian-Americans in the light of the religious needs of these peoples, and gives religious and social programs for them from the Protestant viewpoint. The author urges that American theological students and pastors study sociology.

SOCIAL CIVICS. By W. B. MUNRO and C. E. OZANNE. Macmillan Company, 1923, pp. xiii+697.

In this book for high school use the main theme is American government. A brief analysis of human society, of races in the United States, and economic factors is given first. Then, the organization of government is traced through historical foundations, the electoral system, state and local governments. Special economic, social, and economic problems are treated in Part III in sixteen chapters. The book is authentic, clear, and interesting. It stresses content and a social point of view more than does the ordinary book on civics, although this emphasis might safely be increased by the authors. The structure and organization of government receive undue attention in relation to the content and spirit of citizenship. Social problems are somewhat submerged behind economic questions. The closing three chapters on international relations are the best part of the book. There are ample "aids" in the form of general references, "group" problems, short studies, questions, and topics for debate at the end of each chapter.

E. S. B.

IF AMERICA FAILS. By SAMUEL Z. BATTEN. Judson Press, Philadelphia, 1922, pp 265.

Dr. Batten demonstrates his ability as a prophet and writes with all the vigor and earnestness of an Isaiah or Amos. He speaks words of warning to his beloved America. After analyzing the rise and fall of nations, he discusses American conditions in relation to the basic principles of national growth. He deplores the emphasis on materialism, and capitalism, points out the resultant injustice, and urges democratic and Christian programs with human welfare and spirituality standards always being put foremost.

THE CHRISTIAN IN SOCIAL RELATIONSHIPS. By D. F. DIEFENDORF. Methodist Book Concern, 1922, pp. 125.

In this study book for young people and adults in the Sunday School the author sets forth simply and helpfully some of the main responsibilities of the Christian relative to the wage problem, public health, amusements, crime, political responsibility, world progress.

THE IMMIGRANT'S DAY IN COURT. By KATE H. CLAGHORN.
Harper & Bros., 1923, pp. xvi+546.

In the ninth volume in the Americanization Series edited by Allen T. Burns, the scientific and scholarly standard characteristic of the Series is maintained. The immigrant is followed into court with his "money troubles," and "family troubles." The attitudes of the courts toward immigrants are examined; the immigration law in its various operations is scrutinized. Legal Aid Societies and other private organizations that aid the immigrant are given a chapter.

On the whole, the immigrant experiences many difficulties in the courts, especially the minor courts, in securing justice, and his loyalty and the loyalty of his friends to our country thereby suffers. The author urges (a) modifications in our legal system so that it may more adequately secure justice for immigrants; (b) education of the immigrant, so that he may avoid difficulties; and (c) education of American sentiment about the immigrant so that his problems may be better understood.

E. S. B.

THE FAMILY AND ITS MEMBERS. By ANNA GARLIN SPENCER.
J. B. Lippincott Co., 1923, pp. 322.

The author sets forth the monogamic family as a priceless heritage from the past, which should and can be preserved, but in order to do so many time-worn customs must be modified to meet present-day demands. The present trend toward democracy with its emancipation of women and other developments, has disorganized the traditional male-dominated family but out of this chaos a higher type of family is gradually evolving. Various experiments of recent years show that certain changes are taking place which are making the necessary adjustments to the new social conditions. The author offers several suggestions for further improvement.

W. C. S.

THE CLEVELAND YEAR BOOK. Cleveland Foundation, 1922,
pp. 254.

In this second annual summary of "events and progress in Cleveland" for 1922, edited by Mildred Chadsey, a useful compendium for Cleveland people and a worthy example for other communities to follow has been produced. This annual social inventory which includes data concerning progress in matters of government, criminal justice, industry, education, public health, recreation, the arts, religion, deserves a wide consideration.

THE FAMILY. By HELEN BOSANQUET. Macmillan Company, 1923, pp. vii+344.

The publishers are to be congratulated on bringing out an American edition of this well known English work. The first seven chapters are a historical treatment and are based in part on the research work of scholars such as George Elliott Howard. The last eight chapters constitute a valuable psychological analysis of family life, and of the functions of the man, the woman, the children and the grandparents in the family.

NEGRO YEAR BOOK. By MONROE N. WORK, Editor. Negro Year Book Publishing Co., Tuskegee Institute, Alabama, 1922, pp. vii+495.

This sixth annual edition of the Negro Year Book contains much post-war material regarding the Negro and his attitudes. It undoubtedly is "the standard book of reference on all matters relating to the Negro and is the most extensively used compendium on this subject."

THE GREEKS IN AMERICA. By J. P. XENIDES. George H. Doran Co., pp. ix+160.

The author takes the reader rapidly over the European background of the Hellenes, and then introduces him to some of the main facts concerning the economic, social, educational conditions of the Greeks in the United States, giving special attention to the evangelical work among the Greeks by Protestant churches.

VITAL STATISTICS. By GEORGE C. WHIPPLE. John Wiley & Sons, 1923, second edition, pp. 579.

This edition of a standard work is built on the 1920 census. While the book is written for students who are preparing themselves to be public health officials, it is also an excellent introduction to the science of demography which is defined as a statistical study of human life. As a treatise on the elementary principles of statistical methods it ranks high, being unusually clear in its explanations. It contains splendid chapters on birth rates, marriage rates, and death rates.

E. S. B.

Periodical Notes

From the Home to the House. The movement toward the political emancipation of woman should result in a higher type of civilization than that of the present time, if she will project her "mother attitude" to the whole world. Viscountess Astor, *World's Work*, April 1923, 658-664.

International Efforts for Prevention of Traffic in Women and Children. Vigorous efforts are being made by a number of nations to control the white slave traffic, both in and between countries, efforts which have been supported by the League of Nations Conference, and which emphasizes especially the rousing of public opinion. Bascom Johnson, *Jour. of Social Hygiene*, April, 1923, 200-215.

Revolt of the New Immigrant. The Eastern European immigrant has been changed by American industry and standards from the docile, self-effacing laborer of ten years ago into the aggressive, self-protecting worker of today. Maurice G. Hindus, *Century*, April, 1923, 847-854.

The Problem of War. War cannot be sufficiently accounted for by referring to psychological motives such as hatred, blood-lust, or aggressive pugnacity. It is just as important that we investigate the economic, social and political conditions under which these motives operate. Milton Harrison, *International Jour. of Ethics*, April, 1923, 307-315.

Greatness in Women. In order to be truly great, a woman must be maternal—working for others—prophetic in her modes of action, and also greatly endowed. One of the facts which account for the lack of many outstanding women in history is their lack of ability to collect and organize a group of followers about themselves. We do not readily recognize our women leaders because modern social organization is not such as to make them conspicuous. Mary Austin, *North American Review*, Feb. 1923, 197-203.

Should the Visiting Teacher Be a New Official? There is a great need in the schools today for trained social workers who will be able to get into close contact with home conditions of the pupils and thus be able to solve some of the problems which are presented by the delinquent, defective, and otherwise exceptional child. Anna B. Pratt, *Jour. of Social Forces*, March 1923, 300-304.

Community Organization and the Crowd Spirit. There is a tendency at the present time to place reliance upon the emotional appeal rather than upon the intellectual when an issue is to be decided. The crowd spirit dominates in nearly all phases of life. One of the chief characteristics of the community organization movement to present day society is its emphasis upon working with groups rather than through crowds. Jesse F. Steiner, *Jour. of Social Forces*, March 1923, 221-226.

Government in Relation to Sociology and Social Progress. There is needed at the present time a new orientation of political science which should bring it into touch with the larger social teachings of today. The chief emphasis in government must be taken from antique formalism and traditions and be placed upon the function of the state to further the general welfare, spiritual as well as material. J. Q. Dealey, *Jour. of Social Forces*, March 1923, 209-213.

Censorship of the Movies. With the constant growth of the motion picture industry there is an increasing demand for censorship. The motion picture is conceded to be far more influential as an educational factor than is the public school teacher, for it reaches literate and illiterate alike. The interests of purity, cleanmindedness and public welfare all demand that such money-making propositions be regulated. Joseph Levenson, *The Forum*, April 1923, 1404-1414.

The Ku Klux Klan: Its Social Origin in the South. The Ku Klux Klan is the product of several facts. (1) It is the embodiment of a tradition. (2) It expresses a deep-rooted social habit—that of ready violence in defence of a threatened social status. This was augmented by the war which did much toward freeing the Negro from traditional bonds. (3) It is an outlet for the cramped emotions of a small-town people. Its greatest evil is that it generates emotional distortion and habits of violence. Frank Tannenbaum, *Century*, April 1923, 873-882.

Sociology, a Basic Science to Education. Sociology can make a valuable contribution to the field of education by helping to choose those subjects which are most essential in the curriculum in order that the pupil may become a truly social citizen. David Snedden, *Teachers' College Record*, March 1923, 95-110.

The Problem of Liberty. The only way in which true freedom may be obtained is through the development of rational community of interests among people, and a feeling of unity of spirit which will lead them to subordinate their own differences for the maintenance of a common understanding. Norman Wilde, *International Jour. of Ethics*, April 1923, 291-306.

The Foundations of Social Psychology. Social psychology, if it is to be a legitimate science, must have a different basis from the one which has been accorded in the past. A reasonable basis for the subject is made up of the social desires of mankind. Knight Dunlap, *Psychological Review*, March 1923, 81-102.

Motives in Radicalism and Social Reform. Many people are engaged in radical social reforms simply as an outlet for suppressed tendencies and emotions. Under changed circumstances these radicals may entirely lose their former enthusiasm. Stuart A. Rice, *Amer. Jour. of Sociology*, April 1923, 577-585.

Social Evolution and Christianity. Religion has always taken its ideas from the past social process. The type which was dominant in primitive times was produced by the hunting tendencies of men and resulted in a barbaric and predatory system of life. Christianity however, emphasizes the type produced by the main interest of women, that is, sympathetic child-care, and attempts to universalize this pattern-idea so that the whole world may be considered of one family. Charles A. Ellwood, *Jour. of Religion*, March 1923, 113-131.

Servitude and Progress. Where there is a close personal relationship between employer and employee, such as in body service, industry on a small scale, etc., the employee tends to identify himself with the employer, and to have a personal interest in the welfare of the business, even though his own compensation be very meager. M. M. Willey and M. J. Herskovits, *Jour. of Social Forces*, March 1923, 228-234.

The Social Heritage and World Education. Progress can come only through the improvement and transmission of the culture, ideals, customs, habits of action, etc., which go to make up the social heritage. Transmission of the social heritage is the great task of education. The power of such education is so great that if educators the world over could come to agree on a universal curriculum which should be taught, the world could be reformed in one generation. Ira W. Howerth, *The Educational Review*, Feb. 1923, 69-74.

The Farmer and the Factory Hand. It has long been the popular idea that the farmer works longer hours and for less pay than the man in the factory. Investigations seem to show, however, that, taking the number of hours of labor throughout the year into consideration, the farmer works only about eight hours a day, six days in the week. Considering his house rent, garden truck, etc., his yearly receipts also compare favorably with those of the factory worker. Arthur Pound, *Atlantic Monthly*, Feb. 1923, 145-151.

The Iron Man. Modern machine industry has a deadening effect on man spiritually, mentally, and physically. Its only redeeming feature is that it gives more leisure. It is our task to see that this leisure time is so spent as to give to each member of society as full and rich a life as possible. At the present time leisure is usually spent in a mad rush for pleasure with the mistaken idea that it will give relief from the strain of work. Arthur Pound, *Playground*, Jan. 1923, 445-450.



MODERN physical science has now put such terrible agencies of destruction in the hands of man that good will is needed as never before if men are not mutually to destroy one another. Ellwood, *Reconstruction of Religion*, p. 117.

OUR VERY thoughts are created in what we call the social atmosphere, where one mind reacts against another. Here is most certainly the contact between the individual and the culture of his group. Wissler, *Man and Culture*, p. 321.

Round Table Notes

NO THOUGHT is safe that would shut thought out. Batten, *If America Fails*, p. 62.

A FIXED CULTURE is a dead one, in this or any other age. Wissler, *Man and Culture*, p. 328.

WERE IT NOT for the constant inflow of fresh blood from below, the nobility would soon pass. Batten, *If America Fails*, p. 65.

FOR THIS AGE America enshrines the largest mass of living interests entrusted to any one nation. Batten. *If America Fails*, preface.

THE STRENGTH of human groups consists in extending and intensifying their power to co-operate. Ellwood, *Reconstruction of Religion*, p. 167.

IN A LARGE COMMUNITY we can choose our companions. In a small community our companions are chosen for us. Bosanquet, *The Family*, p. 245.

MEN AND NATIONS are ever passing before a moral judgment-seat, and the doom that falls is of man's own making. Batten, *If America Fails*, p. 23.

THE THING to strive for is social progress, not social perfection; incessant becoming, not stagnant being. Hertzler, *History of Utopian Thought*, p. 308.

IT APPEARS then that the evolution of culture has proceeded by the nationalization of habits based upon inborn qualities, or behavior. Wissler, *Man and Culture*, p. 326.

PROBABLY at a moderate estimate, forty per cent of the total area of the city today should be devoted to public uses. Williams, *The Law of City Planning and Zoning*, p. 43.

IT IS NOT a knowledge of his specialty which makes an expert of service to society, but his insight into the relation of his specialty to the whole. Follett, *The New State*, p. 64.

A PARADE of inequality makes hungry men desperate. Platt, *Psychology of Social Life*, p. 121.

THE TRUTH seems to be that the spirit of peace, like most good things, will become effective only through *organization*. Case, *Non-Violent Coercion*, p. 8.

THE ABSOLUTE abolition of any paid service of any attorney in the interest of getting anyone a divorce is a primary social demand. Spencer, *The Family and its Members*, p. 239.

IN A word, the "intelligence" ratings probably measure native capacity *plus* environmental contributions, and not native endowment alone, as seems to be all too commonly supposed. Case, *Non-Violent Coercion*, p. 273.

EVEN A cursory study of the living world would justify the opinion that evolution has proceeded in all directions; crab-like it moves forward, backward, and sidewise. A. G. Keller, in *The Evolution of Man*, p. 159.

I SYMPATHIZE with the producer to this extent—I am sorry that he is sometimes subject to the whims of dishonest and inefficient examiners and yet I have almost never seen the "industry" give its support to the intelligent man or woman in the service. Oberholtzer, *The Morals of the Movie*, p. 154.

FROM Czechoslovakia came a family a year ago filled with hope for a better life, but at Ellis Island man put asunder what God had joined together, and the husband and father was deported because he had never learned to read, although he had a good trade. The wife could read, therefore she and her children were allowed to land in the care of relatives. Annie Marion MacLean, *Our Neighbors*, p. 15.

AMERICANS who have in the past spurned, despised, and avoided the "immigrants" are now busying themselves with their Americanization. Having by their own attitude done all that they could to keep these people foreign, they would now forcibly press upon them those ideas, ideals, and standards which they have withheld from them in the past. K. D. Miller, *The Czecho-Slovaks in America*, p. 112.